

A serious and faithfull  
**REPRESENTATION**  
Of the Judgements  
Of Ministers of the Gospell  
Within the  
**Province of London.**

Contained  
In a LETTER from them to the  
GENERALL and his COUNSELL  
of WARRE.

Delivered to his EXCELLENCE by  
some of the Subscribers, Jan. 18. 1648.

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Proverbs 24. 11, 12.

*If thou forbear to deliver them that are drawne unto death, and  
those that are readie to be slaine :  
If thou sayest, Behold we know it not ; doth not he that pondereth the  
heart consider it ? and he that keepeth thy soule, doth not he know  
it ? and shall not he render to every man according to his works ?*

---

Imprinted at London by M. B. for Samuel Gellibrand,  
and Ralph Smith. 1649.

## Habitation and Life

Q. 1.

卷之三

1880 ed. 1881 M. K.

*Leptochilus semipinnatus*

#### Period Response

1971-1972 学年第二学期

means of mitigation in a timely manner.

Составлено в соответствии с Законом о бухгалтерском учете

卷之三

*THE INFLUENCE OF THE ECOLOGICAL ENVIRONMENT ON THE*

REVIEWED

2. *Constitutive* *Cell* *Types* *in* *the* *Root* *System*

• Spheniscidae (penguins) are found in both hemispheres.

1. W. W. Denslow's "The Wizard of Oz" (1900).

Chlorophyll a fluorescence  
and photosynthesis in *Lam*



A  
**LETTER**  
 From  
**MINISTERS of the GOSPEL**  
 within the Province of *London*, whose  
 Names are Subscribed:

Delivered to His Excellency by some of  
 the Subscribers, Jan. 18. 1648.

With desire to have it communicated to the Gene-  
 rall Councell of the Army.

*May it please your Excellency, with those of your  
 Councell :*



Hereas of late divers Applications  
 have been made, as well in writing  
 as by verball Messages, inviting  
 the Ministers of *London*, or some of  
 them, to meet with the Officers of  
 the Army, in their consultations  
 about matters of Religion; We,  
 Ministers of the Gospell within the  
 Province of *London*, hold it our Dutie, as then to re-  
 fuse

fuse any such meeting as was proposed ; so now to give your Lordship and your Councell the Reasons of that Refusall , least by our silence wee should seeine to be wanting in that ingenuity and Candor which becomes all , but especially the Ministers of Jesus Christ . And understanding that some of our Brethren , at one Conference before your Lordship and some of your Councell , (a) and at another with some of your chiefe Officers , (b) have alreadie manifested their dislike , both of your late Actions towards many of the Worthy Members of the Honourable House of Commons , and what likewise you have published in your late Remonstrance and Declaration , as your intention for setling the Affaires of the Kingdome , ( as wee were informed by some of them , and willed thns to signifie , ) Wee thought fit hereby to manifest our Concurrence with those our Reverend Brethren ; Humbly desiring , That while we see that Plainnesse and Freedome which becommeth the Ambassadors of Christ , this our performance may not be misinterpreted , either as a transgressing the Law of Christian meeknesse , or an exceeding the Bounds of Ministeriall liberty ; Wee being commanded to cry aloud , and to lift up our voyces as Trumpets , to shew the People their Transgressions , and the house of Jacob their sinnes .

Had a Conference been desired with us onely to have given you resolution , whether the wayes wherein at the present you are walking , are agreeable to the Word of God , ( which Case indeed had beeene suitable for private persons to have propounded , and for Ministers of the Gospell to have resolved ) Wee should most willingly and freely have delivered our Judgements ( as our foremention'd Brethren have done ) concerning these your practises ; and have given you this as our Advice , grounded upon Scripture ; Namely , That in stead of proceeding further in such unwarrantable courses , you should have testified your timely and godly sorrow for what

(a) *Mr. Mar-*  
*shall.*

*Mr. Calamy.*

*Mr. Whitakers.*

*Mr. Sedgwick,*

*&c.*

(b) *Mr. Whi-*  
*taker.*

*Mr. Calamy.*

*Mr. Ash, &c.*

what ( so clearely against the direct Rule of the Word ) you have already acted.

¶ And if only for the clearing of this Case, a Conference had been desired, It was from the first professed that we should be ready and willing to meet, where and with whom soever, to assert and maintain our Judgement therein. But as if the justnesse of your way were already granted by us; We were onely invited to contribute our assistance in prosecution of what you had undertaken, which we conceive to be out of your Sphere; And for us to have joyned in any consultations of this nature, would have made us accessary unto them; guilty of the evill which is in them, and even *partakers of other mens sinnes*, contrary to the Apostles rule, who bids us *abstaine even from all appearance of evil, and have no fellowship with the unfruitfull works of darkness*. <sup>1 Tim. 5.22.</sup> <sup>1 Thes. 5. 22.</sup> <sup>Ephes. 5.11.</sup>

It is already sufficiently knowne ( besides all former miscarriages ) what Attempts of late have beeene put in practice against lawfull Authority: Especially by your late Remonstrance, and Declaration published in opposition to the proceedings of Parliament; As also by seizing and imprisoning the Kings person, without the knowledge and consent of Parliament, and by that late unparalleled violence offered to the Members of it, forcibly hindering above one hundred of them ( if we mistake not the number ) from sitting in Parliament, Imprisoning many of their Persons; though many of them are knowne to us to be men of eminent Worth and Integrity, and who have given most ample Testimony of their reall Affections to the good of the Kingdome; and besides all this, there is an intent of Framing and contriving a new module, aswell of the Lawes and Government of the Kingdome, as of the Constitution of a new kinde of Representative ( as you call it ) in stead of this and all su-

tire Parliaments ; and this to be Subscribed throughout the Kingdome , under the notion of an *Agreement of the People* ; as is Declared in your late Remonstrance, of November, 16. 1648. pag. 67. All which practices we cannot but judge, to be manifestly opposite to the lawfull Authority of those Magistrates, which God hath set over us, and to the Duty and Obedience, which by the Lawes of God and Man , and by our manifold Oathes and Covenants, we stand obliged to render to them. And therefore we judge it our Duty , rather to testify our utter dislike, and detestation, then to give any ( though but implicite and interpretative) approbation of them.

**Prov. 24. 21.**

**2 Thess. 3. 6.**

\* *ἀτανάτος*

**Tit. 3. 1.**

**Rom. 13. 1.2.**

We remember the advice of *Solomon*, *Feare thou the Lord, and the King, and meddle not with them that are given to change*; And that of *Paul*, *Withdraw from every Brother that walketh \* disorderly, and not according to the Traditions which you have received of us*: Of which this is one , Put them in minde to be subject to *Principallities and Powers*, and to obey *Magistrates*: And, Let every soule be subject to the higher Powers , for there is no power but of God , the Powers that be are Ordained of God : *Whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation*. The feare of God therefore (whose Ordinance is violated, when Magistracie is opposed ) makes us afraid of meddling with those who without any Colour of Legall Authoritie, merely upon the presumption of Strength , shall attempt such Changes as these are. And Wee cannot but be deeply affected with grieve and astonishment , to see that an Armie , raysed by Authoritie of Parliament , for the Preservation of the Priviledges thereof , and of our Religion, Lawes and Liberties , should contrarie to their trust, and many Engagements, do that which tends to the manifest Subversion of them all.

Wee

Wee have not forgotten those declared Grounds  
and Principles , upon which the Parliament first  
tooke up Armes , and upon which Wee were  
induced to joyne with them ; ( from which Wee  
have not hitherto declined , and We trust through  
Gods grace never shall . ) Wee remember , That  
when the King , with a multitude of Armed men ,  
demanded but a small Number ( in comparison  
of those now secluded by you ) of the Members  
of Parliament : It was deemed such an horrid  
Violation of their Priviledges , and an act so Inju-  
rious , and Destructive to the good of the King-  
dome , as had not (then) any Precedent or Pa-  
rallel ; And of what nature it was judged to be ,  
by a Parliament then free and full may ap-  
peare by the Order of the House of Commons  
of Januarie 3. 1641. When , hearing but of a  
purpose in the King to Seize upon some of their  
Members , they Declared , " If any Person what-  
" soever , shall offer to Arrest , or Detaine , the Per-  
" son of any Member of this House , without first  
" acquainting this House therewith , and receiving  
" further Order from this House , That it is lawfull  
" for such Member , or any Person to assist him , and to  
" stand upon his or their Guard of Defence , and  
" to make resistance , according to the Protestati-  
" on taken to Defend the Priviledges of Parlia-  
" ment ; and by the Declaration of Januarie 17.  
" 1641. That the Arresting of any Member of Par-  
" liament , by any Warrant whatsoever , without  
" a Legall Proceeding against them , and without  
" consent of that House , whereof such Person is  
" a Member , is against the Libertie of the Subject ,  
" and a Breach of Priviledge of Parliament ! And  
" the Person which shall Arrest any of these Per-  
" sons

LMA

"Son, or any other Member of the Parliament, is  
"Declared a Publique Enemie of the Common-  
"wealth.

And this Violation of their Priviledges, was that which did Occasion first a Guard, and was afterwards one Reason of raysing an Armie: But that an Armie thus raysed by their Authoritie, and for their Preservation, should now so farre exceed that Act which was then esteemed without Parallel, could hardly have beeene Imagined by us, had not our Eyes beeene Witnesses of it.

And although both Houses of Parliament (who are joynly together with the King, intrusted with the Supreame Authoritie of the Kingdome) saw cause to take up Armes for their owne Defence, against the Attempts made upon them by the King and his Evill Councillours; and for the Preservation of the Protestant Religion Established (which was then in dangered by the growth of severall Errours and Innovations;) and for the securing of the Fundamentall Lawes and Constitutions of the Kingdome, which they apprehended then to be underminded by severall Illegall incroachments: Yet this cannot be pleaded as any Justification or Precedent for you (who, in reference to the Power of Magistracie, are but private persons) to usurpe an Authoritie over King and Parliament, and to intermeddle with affaires which belong not to you. For the Lawes of God, Nature, and Nations, together with the Dictates of Reason, and the common consent of all Casuists allow that to those which are intrusted with managing the Supreame Authoritie of a State or Kingdom, which they doe not allow to a multitude of Private Persons, though they have strength in their hands to effect it.

And

And moreover, although the PARLIAMENT thus took up Arms for the defence of their Persons and Priviledges, and the Preservation of Religion, Lawes, and Liberties; Yet was it not their intention thereby to do violence to the Person of the KING, or devest him of his Regal Authority, and what of right belongeth to him, (as appeares by their many Declarations in that behalf:) Much lesse was it their purpose to subvert and overthrow the whole frame and fundamentall constitution of the Government of the Kingdome, or to give power and authority to any persons whatsoever so to do.

And therefore wee apprehend our selves obliged thus to appeare for the maintenance of our Religion, Lawes and Liberties, together with the Constitution, Power and Priviledges of Parliament, and the settled Government of the Kingdome; both, on the one hand, against all Malignant Counsels and Desigues for the introduction of an Arbitrary and Tyrannical power in the King; and, on the other hand, against all irregular licentious proceedings of private Persons, tending to the subversion of them, and to the introduction of Anarchy, Confusion, Profaneness, and Irreligion.

And we are the more strongly engaged thus to adhere firmly to these our former just Principles, by reason of the severall Oaths and Covenants generally taken throughout the Kingdome, as by the *Protestation of May 5. 1641.* wherein we do in the presence of  
 " Almighty God promise, vow and protest, according  
 " to the duty of our Allegiance to maintain and defend  
 " with our lives, power and estates, His Majesties Royal  
 " Person, Honour and Estate, and the Power and Pri-  
 " viledges of Parliament. As also by the *Know and Cova-*  
*" nant,* wherein the Lords and Commons have declared,  
 " that there had then been a treacherous & horrid design

"to surprize the Cities of *London* and *Westminster* with  
 "the Suburbs, and by Arms to force the Parliament: And  
 "finding by constant experience, that many ways of force  
 "and treachery are continually attempted, &c Required  
 "That all that are true-hearted and lovers of their  
 "Country should bind themselves each to other in that  
 "sacred Vow and Covenant, wherein we declare our  
 "abhorring and detesting the said wicked and treache-  
 "rous designe, and that we would according to our  
 "power and vocation oppose and resist the same, and  
 "all other of the like nature. And likewise by the  
*Solemn League and Covenant for the Reformation and*  
*defence of Religion, the Honour and Happinesse of the*  
*KING, the Peace and Safety of the Kingdomes, &c.*  
 "Wherein we have Covenanted, That we will sincerely,  
 "really and constantly in our several Vocations, endea-  
 "vour to preserve the Rights and Priviledges of the  
 "PARLIAMENTS, and Preserve and Defend the  
 "KING'S MAIESTIE'S Person and Authority,  
 "in the preservation and defence of the true Religion,  
 "and Liberties of the Kingdome; that the World may  
 "bear witnessse with our Consciences of our Loyalty,  
 "and that we have no thoughts or intentionsto diminish  
 "His Majesties just power and greatnessse.

In all which obligations, though the matter of them  
 may be, in part, of Civil concernment, yet the bond and  
 tye of an Oath and Covenant is Religious, sacred, and  
 inviolable. Which though some may esteem no more  
 then an *Almanack out of date*, yet we look upon it as  
 the *Oath of GOD*, in whose Name we have sworne,  
 and who will certainly require it at our hands.

We know with what a jealous eye, and severe hand,  
 the L O R D avenged the quarrel of his Covenant made  
 by Zedekiah to the King of Babylon, though extorted  
 from him, and prejudicial to him. Shall he prosper (saith  
 God) shall he escape, that doth such things? Or shall he  
 break

Ezeck. 17. 13.  
 15, 18, 19.

break the Covenant , and be delivered ? As I live, saith the Lord, seeing he despised the Oath by breaking the Covenant (when so, he had given his hand ) he shall not escape. Therefore thus saith the Lord God, As I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own head. We dare not therefore (when we have lift up our hands to the most High God ) by the violation of a more righteous Oath , provoke the wrath of the Lord against us, who is the Searcher of all hearts , and to whom we must give an Accompt at the Great Day.

In stead therefore of joyning in Consultation with you ; We do earnestly intreat you , in the name of our Lord and Master Jesus Christ, whose Ambassadours we are , That you would commune with your own hearts, Consider the evil of your present wayes , and turn from them ; Remember from whence you are fallen , and repent and do your first works. You were once honorable and precious in the eyes of us and others of Gods servants, while you kept in Gods way , and within your own spheare ; you had our hearts , our help, and our Prayers for successe therein : But alas ! you have eclipsed your own glory , and brought a Cloud over all your excellencies. You are now walking in by-paths of your own, wherein we dare not say, *The blessing of the Lord be upon you, We blesse you in the name of the Lord, nor bid you God speed, lest we be partakers of your evil deeds.*

Psal. 1291.8.

In stead of preserving the Truth and purity of Religion and the Worship of God ; we feare, you are opening a door to desperate and damnable Errors and Heresies against the Truth of God , and to many licentious and wicked practices against the worship and wayes of God. How is Religion made to stink by reason of your miscarriages, and like to become a scorn and a reproach in all the Christian world ? How are the faces of Gods faithful servants covered with shame, and their hearts filled with sorrow

2 John. v. 11.

and grief by reason thereof? How is the Golden Cord of Government broken in sunder? the Honor and Authority of Magistracy laid in the Dust? How hath the Parliament, which sustained the force and opposition of professed Enemies for many years, been made contemptible and torn in pieces by professed friends in one day?

You cannot but know how fully and frequently Gods Word commandeth and inforceth obedience and submission to Magistrates, forbidding also and condemning, (and that under pain of damnation,) such practices as these of yours are. As likewise what severe threatenings and exemplary judgements from God have been denounced against, and inflicted on the Contemners and Opposers of this his Ordinance. You know what a Brand the Apostle Jude sets upon those that despise

Jude v. 8, 11. *Dominion and speak evill of Dignitieis. Wo unto them (Earth he,) for they have gone in the way of Cain; and runne greedily after the errour of Balaam for a reward, and perished in the gaine saying of Corah.*

You know the sad examples of Corah, Dathan, and Abiram in their mutinous Rebellion, and Levelling designe against Magistracy and Ministry, in the Persons of Moses and Aaron, You take too much upon you (said they to Moses and Aaron) Seeing all the Congregation are holy. Wherefore then lift you up your selves above the Congregation of the Lord? Which Moses feares not to call A gathering together against the Lord, and warnes the people to avoide their company, Depart from the Tents of these wicked men, and touch nothing of theirs, least yee be consumed in all their sinnes; After which the Earth opened her mouth, and swallowed them up, with all that appertained to them: And yet there were in that Rebellion a considerable number of Eminent men, two hundred and fifty Princes of the Assembly, famous in the Congregation, men of Renomme.

Verse 2.

■ יְהוָה  
Or Saints.

Num. 16. 3,  
11, 26, 32, 33.  
29.

And.

And consonant to the tenor of the Scriptures herein, hath alway been the constant judgement and doctrine of Protestant Divines both at home and abroad, with whose Judgements we do fully concurre; disclaiming, detesting and abhorring the wicked and bloody Tenents and Practices of Jesuites, (the worst of Papists,) concerning the opposing of lawfull Magistrates by private Persons, and the murthering of Kings by any, though under the most specious and colourable pretences. Which Jesuiticall Principles and Counsels we feare, may have too great a concurrence with, if not an influence upon these late transactions.

Now we desire you seriously, and as in the sight of God, to examine your owne hearts and wayes, and to deale with your selves as sometimes *Nathan* did with *David*. Put case some other Party of men in the Kingdome, whose Principles had not been concurrent with yours, should have attempted acts of such a nature, as those that you have performed; as seising the Kings Person, and removing him from place to place without and against his and the Parliaments consent: would it not have been judged by you an intolerable contempt both of his and their authority? Put case they and their Confederates had attempted the removall of the Parliaments Guards, secured or inhibited a great number of their Members, contrived and promoted new Modules of their owne, destructive to the being both of this and all other Parliaments, with other acts of the like nature; we appeale to your owne consciences, what clamours and accusations against them would from your selves have proceeded. And if in other Persons you would condeme the fact, the Lord grant you hearts to see who are the men. Was it once a crime of the highest nature, to endeavour the subversion of the fundamentall Laws of the Kingdome, to dissuade the calling, or perswade the dissolution of

of Parliaments; to countenance Arminians, or connive at Papists: and can it be now commendable to contrive the subversion of the whole Lawes and Governement of the Kingdome all at once; and instead of a few errors to allow, (as we feare some amongst you indeavour,) a total impunitie, and universall Toleration of all Religions? Be not deceived, [God is not mocked]: He knows how frequently you condemne that as a great crime in others, which you would have accounted a vertue in your selves; But God who is no respecter of Persons alloweth no such rule.

Rom. 1. 32.

*Those who knowing the judgement of God, that they which commit such things are worthy of death; not only do the same things, but have Pleasure in, (or, consent with) them that do them, in judging another condemne themselves. And thinkest thou this, O man, that judgest them*

Rom. 2. 1. 3.

*which do such things, and doest the same, that thou shalt escape the judgement of God? No surely, we are sure the judgement of God is according to truth, against them which commit such things, Who will render to every man according to his deeds; For there is no respect of Persons with God.*

Verse 2.6.11.

We desire that you would not be too confident on former successes. If God have made you prosper while you were in His way, this can be no warrant for you to walk in wayes of your owne, and promise your selves successe therein; Nay, if through Gods permission (for reasons best knowne to himselfe) you have had or may have successe in an Evil way, yet is it no justification thereof, nor encouragement to proceed therein. Yea, you know, that it is one of the greatest Judgements, when God suffers men to prosper in sinfull courses. Wise Solomon tells us from his owne experience, that there be sometimes just men to whom it happeneth according to the work of the wicked; again, There be wicked men to whom it happeneth according to the work of the righteous: There is a just

Eccles. 8.14.

just man that perisheth in his righteousness, and there Eccles. 7.15.  
is a wicked man that prolongeth his life in his wicked-  
ness. But because sentence against an evill work is not exe-  
cuted speedily, shall therefore the heart of the sonnes of  
men be fully set in them to do evill? God forbid. Eccles. 8.11.

And therefore the Providence of God (which is  
so often pleaded in justification of your wayes) is no  
safe rule to walke by, especially in such acts as the  
Word of God condemnes. God doth not approve  
the practice of whatsoever his Providence doth per-  
mit. When David, in the cave, had an opportunity to  
destroy Saul, (who was then in actuall pursuance of  
him for his life,) Davids men make use of such an Ar-  
gument from Providence, Behold, say they, the day of  
which the Lord said unto thee, Behold, I will deliver <sup>1 Sam.14.4</sup>  
thine enemy into thine hand that thou maiest do to him as  
it shall seeme good unto thee, but David neither durst  
himselfe, nor would permit his men to make use thereof;  
but saith, The Lord forbid that I shoulde do this thing  
unto my Master the Lords Annoynted, to stretch forth  
my hand against him. Againe, when David found  
Saul sleeping in his Trench, behold a Providence (miche-  
Abishai have said) God, saith he, hath delivered thine <sup>1 Sam.26.8,9</sup>  
enemy into thine hand this day, now therefore let me  
smite him, &c. No, saith David, Destroy him not, for  
who can stretch forth his hand against the Lords An-  
noynted, and be guiltlesse? But if, to follow Provi-  
dence, had beeene a sufficient warrant; David should  
have taken another course. In summe; if this be a  
good warrant, nothing can be a sinne, for nothing  
can come to passe at all, unlesse the permissive Pro-  
vidence of God afford an opportunity.

Nor is it safe to be guided by Impulses of Spirit, or  
Pretended impressions on your hearts, without or a-  
gainst the rule of Gods written Word. For, by this  
means the temptations of Satan, and the motions of  
Gods spirit will be put in equall balaunce. And we  
desire

desire you likewise to consider, whether any History, sacred or profane, recordeth any example of an impulse of spirit falling upon Multitudes of Persons at the same time, putting them all at once upon performances contrary to morall Precepts; as also, whether such Persons who are acted by an impulse of spirit, can Command Others who want it, (nay, who do not so much as pretend to have it) to do that unto, which themselves pretend to be so incited? We know that it is the duty of Christians, to try such instigations by the Word of God, and examine how well they agree thereunto, that they may accordingly judge, whether it be the voice of God, or the voice of *Satan*, and of their owne corrupt hearts, that prompteth them. *To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.* The Apostle Peter directs the Jewes to whom he wrote, to adhere to the word written, as to a more sure word of Prophesie. By the same Rule, whereby we must try the spirits, we must also try the impulses of spirit, otherwise we do exceedingly strengthen the devils hands against our owne soules, and tempt him to tempt us.

If beyond all this you plead Necessity of doing thus, least what you pretend as a glorious worke, might else miscarry, and therefore venture on these wayes, which are by your selves confessed to be irregular and not justifiable; We answer, that no necessity can oblige a man to sinne; God stands not in need of our sinne to carry on his owne worke. *Will yee speak wickedly for God, and talk deceitfully for him?* saith Job.

And yet this Plea of necessity is of the lesse weight in your case, because, we fear, the ends you aime at, are no more justifiable then the means you use; and the necessity pleaded is either meernly pretended, or at least contracted by your owne miscarriages.

Job 13.7.

But

But if at any time a Precept of God may be dispensed with upon a Necessity : Yet, we suppose your selves will grant, That this necessity must be Absolute, Present, and Clear; not Doubtful, Uncertain, and Conjectural, as that which is alledged in your case must needs be, it being discerned onely by your selves and your own party. It is most apparent to us, that there was of late no necessity at all of these your irregular practices ; the Parliament being (till forced by you) ful and free, acting what was Covenant-ed for, and (if we mistake not) what was agreed upon long before by the Parliaments of both Kingdoms. Besides, you have engaged your selves by an Oath to preserve his Majesties person, and the Priviledges of Parliament ; and this is most clear, That no Necessity can justifie Perjury, or dispence with lawful Oaths; That dreadful flying Roll being ready to seise upon him that *sweareth falsely by the Name of God.* An example of which severe judgement from God, for the violation of an Oath, you have in *Saul*, who though he did out of a good intention, *in his zeal to the children of Israel*, slay the *Gibeonites* (a people formerly accursed, and who had fallaciously procured a Covenant from *Joshua* above two hundred years before) yet for *Sauls* breaking of that Covenant, was the whole Kingdom of Israel, and his posterity in particular, most severely punished by God.

Zech. 5.4:

2 Sam. 21.  
1, 2, 6.

We do therefore upon the whole matter, seriously beseech you, as in the sight of God, to recede from these evil ways, and contain your selves within your own bounds, to learn *John Baptists Lesson for Soldiers*, *Do violence to no man* (or, put no man in fear) *neither accuse any man falsely, and be content with your wages.* But if you persist in these ways, behold, you have sinned against the Lord, and be sure your sin will finde you out ; and take heed, lest, when the hand of God shall overtake you, and turn the wheel upon you, you be found to suffer both as evil doers, and as busie-bodies in other mens matters.

Luke 3.14

Num. 32.  
23.

1 Pet. 4.15.

And when you shall thus return to your duty ; as we shall have cause to bless God for it, so we shall not need to fear those threatnights which some of us have received (we say not M. Peters from your selves, yet) from Messengers directed (as they informed us) immediately from your selves, to some of us, That if we persist to stir up the people to Sedition (for so it seems

our bewailing your sins before the Lord, is interpreted) and  
 Soldiers do us a mischief, we may thank our selves; That  
 if there follow another War, you will give quarter to none  
 that stands against you; That you will spare neither man, wo-  
 man, nor childe, English or Stranger. But if these our Exhorta-  
 tions prevail not, we have discharged our duty, and, we hope,  
 Ezek 33.9. delivered our own souls; and if it be our portion to suffer, we  
 1 Pet. 4.16. trust we shall suffer as Christians, and for well-doing, and  
 1 Pet. 3.17. that such sufferings shall be acceptable with God; in whose  
 1 Pet 2.20. sight the death of his Saints is precious; Who when he maketh  
 Psa. 116.15. inquisition for blood, forgetteth not the cry of the humble; and  
 Psa. 9.12. though some of us were told by one of the Messengers sent  
 M.Peters. from you, That if we put our selves upon suffering, we shall  
 Dan. 3.17. have suffering enough; yet we know, That the God whom we  
 serve is able to deliver us: To whom, in the discharge of our du-  
 1 Pet. 4.19. ty, we commit the keeping of our souls, as to a faithful Creator.

And thus out of a zeal to Gods glory, a care to discharge  
 our own duties, and an hearty desire after the comfort and  
 salvation of your souls, we have freely and faithfully declared  
 our judgments concerning your late and present proceedings. If  
 the Lord please to make it effectual for your Reformation, we  
 and all the Churches of Christ shall have cause to bless God for  
 you; but if for our sins, and the sins of the Land, the Lord  
 shall make you instruments of misery and confusion (which  
 your present actings do certainly tend to) we will say with Eli,  
 1 Sam. 3.18 It is the Lord, let him do what seemeth him good. But we hope  
 better things of you, and subscribe our selves,

Jan. 17. 1648.

Your servants in the Lord,

**Tho: Gataker, Pastor of Rotherhithe.  
 George Walker, Pastor of John Evan-  
 gelist.**

**Arthur Jackson, Pastor of Michael  
 VVoodstreet.**

Char:

*Char: Offspring*, Pastor of Antholines.

*Henry Robrough*, Pastor of Leonards  
Eastcheap.

*Nicholas Profet*, Minister of the  
word at Fosters.

*Thomas Case*, Minister of Maudlins-  
Milkstreet.

*Stanly Gower*, Minister of the Gospel  
at Martins Ludgate.

*Andrew Faneway*, of Alhallows on the  
VVall.

*Samuel Clark*, Minister of Bennet-  
Fynk.

, Pastor of Alhallows-  
Barking.

*John Wall*, Minister of Michael-  
Cornhil.

*James Cranford*, Pastor of Christo-  
phers.

*James Nalton*, Pastor of Leonard  
Fosterlane.

(18)

*Tho: Cawton, Pastor of Bartholomew Exchange.*

*John Fuller, Minister of Butolphs Bishopsgate.*

*Francis Roberts, Pastor of Austins.*

*William Jenkin, Pastor of Christ-Church.*

*Elidad Blackwel, Pastor of Alhallows Undershaft.*

*William Harrison, Minister of Grace-Church.*

*John Sheffield, Minister of Swithins.*

*Matthew Haviland, Minister of Trinity parish.*

*George Smalewood, Pastor of Mildreds Poultrey.*

*William Taylor, Pastor of Stephens Colemanstreet.*

*Christopher Love, Pastor of Ann Aldersgate.*

*Robert Mercer, Minister of Brides.*

*Ralph*

*Ralph Robinson*, Pastor of Mary-  
VVoolnoth.<sup>(19)</sup>

*William Blackmore*, Pastor of Peters  
Cornhil.

*Fran: Peck*, Pastor of Nicholas A-  
cons.

*Stephen Watkins*, Minister of the Go-  
spel at Saviors Southwark.

*William Wickins*, Pastor of Andrew  
Hubbard.

*John Wallis*, Minister of Martins Iron-  
monger-lane.

*Thomas Manton*, Minister of Stoke-  
Newington.

*Tho: Gouge*, Minister of Sepulchres.

*Tho: Watson*, Pastor of Stevens VVal-  
brook.

*Nathaniel Staniforth*, Minister of  
Mary Bothaw.

*John Halk*, Preacher at Alhallows on  
the VWall.

*John*

*John Glaffcock*, Minister of the Gospel  
<sup>(20)</sup>  
at Andrew Undershaft.

*Thomas Whately*, Pastor of Mary-  
VVoolchurch.

*Jacob Tice*, Pastor of Buttolph Bil-  
lingsgate.

*Jonathan Lloyd*, Pastor of James Gar-  
lickhith.

*John Morton*, Pastor of Newington-  
Buts.

*Joshuah Kirby*, Minister of the word.

*Arthur Barham*, Pastor of Helens.

*Ben: Needler*, Pastor of Margaret  
Moses.

*John Wells*, Minister of Olaves Jury.

*Robert Matthew*, Minister of An-  
drew VVardrobe.

F. I. N. I. S.



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Ian. 18. 1648.

JAMES CRANFORD.



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GAGA